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The Non-Subscribing Presbyterian

No. 353. FEBRUARY, 1936.

WAY. TRUTH. LIFE.

"I am the Way, and the Truth, and the Life."—JOHN xiv. 6.

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The King died peacefully at 11-55 p.m. on January 20th, 1936, in the presence of the Queen, the Prince of Wales, Duke of York, Princess Royal and the Duke and Duchess of Kent.

NOTES AND NEWS.

In the East, a salutation given by a pupil to his Teacher is "Thou art the Path!" "I am the Way" replies the Teacher. A teacher is always to his pupil, the way to the subject to be taught and learned. Of what subject was Jesus the Teacher? "The knowledge of God"! Those whom Jesus addressed, believed in God. A blind man believes his guide. If he receives sight, then he himself knows. Jesus said it was possible not only "to believe," but "to know," and to have that knowledge was "eternal life." "Eternal" has a bigger meaning than "everlasting." Eternal is beyond time and space. We are enmeshed in these, and past and future dominate the present. "Now" is ever the accepted time. "Now"—this moment, is not only a moment of time, but, of eternity. "I am in eternity now!"

The late Philip Henry Wicksteed unfolded this idea of the Eternal Now, in his Essex Hall Lecture in 1899, which has been reprinted by the Lindsey Press. Thomas Carlyle wrote of the Eternal Now: "Speech is of Time, Silence is of Eternity." "God of stillness and of motion," wrote Hogg the Ettrick shepherd. Space is God's stillness, time is God's motion. The Eternal Now, and through it, the Way of Liberation, is the great theme of Krishnamurti.

* * *

Our little magazine carries on its silent ministry, at home and far away. Letters of thanks and appreciation reach us even from obscure places in the Free State, where it has found its way, and its message has been welcomed. From beyond the seas come words

of thanks. India, New Zealand, Australia, Holland and Scotland, words of congratulation that such a church as the Non-subscribing Presbyterian Church exists. We did not forego our identity in associating with the Assembly in England. We made it clear that we were an *integral* section, that is a Church, complete, entire in itself, with its own traditions which are those of Presbyterianism and go back to St. Columba and St. Ninian, independant of England altogether. We have our own Code of Discipline, and by Act of Parliament we have rights which we share with the Presbyterian Church in Ireland; we have our own church-courts. With many of our people, perhaps more so in the country, this is in the very bone and fibre of their being. Unfortunately there came from England, some who had not, where they came from, the slightest appreciation or understanding of the Church idea, and so they came affronting and wounding to the quick by such contemptuous expressions as "Scrap the lot," susceptibilities of those whose family ties and most sacred associations are bound up with the history of their Church here in Ireland.

* * *

Fortunately there have been very few who have taken up this attitude. If to any, installation and ordination are outworn vestiges of the past, as indeed to some are the very sacraments themselves, thank God, there are those to whom these are living realities. "Installation" is given where there has already been "ordination," for as a Christian Church we respect ordination in other churches. Ordination is initiation into a succession, and not just only to the ministry of a particular congregation. There is a Presbyterial succession, which in the story of the Scottish Church, was for centuries interwoven with Episcopal orders. At Clandeboye in Co. Down, the Bishop of the diocese stood among the Presbyters, at the ordination of a minister. The Episcopalians did not withdraw from the General Assembly until the reign of King William III, and he, personally, was quite willing that matters in this respect should continue as they were; there were however bitter memories still surviving, and opportunity was taken to make the General Assembly, purely Presbyterian.

* * *

In Southern India, ordination *sub conditione*, of Presbyterians, and perhaps Methodists. into the Anglican Church has taken place, that the Christian ministry might be more interchangeable, and that in difficult geographical conditions assistance might be given by one Christian Church to another. *Sub-conditione* ordination means "without repudiation of past ministry or renunciation of present"; the Presbyterian remains a Presbyterian, the Methodist remains a Methodist, but they can officiate fully in the sacraments and services of the Anglican Church, when such assistance is needed.

* * *

The years that lie ahead have every sign of being years of severe testing for the Christian Churches. The great enemy is not Atheism, or even the rabid attacks now being made on Christianity in certain European countries; but simply, sheer indifference. The idea of such a thing as Sabbath desecration scarcely exists, golf and the motor-car are more to the fore than the Church.—"Behind the dim unknown, Standeth God within the shadow keeping watch above His own."

SUBSIDY FUND.

The Treasurer begs to acknowledge with thanks the receipt of the following subscription :—

All Soul's Congregation, Belfast (per Miss Montgomery) ... £0 12 6

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

THE DIVINE WISDOM.

A mighty tree growing under the earth, whose branches appear at different levels above the ground, seemingly independent of each other, yet all growing from the same root.—Dr. Anna Kamensky.

March, 1936, number published on the **Fourth** Saturday of February. Copy should be in before February **15th** at latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

DEATH.

HOY—At Lucerne, Lansdowne Road, Belfast, on 21st January, 1936, William Hoy (formerly Manager Ulster Bank, Strabane), in his 83rd year.

TEMPERANCE.

A Conference of young people, arranged by the Temperance Committee, was held in the Central Hall, Belfast, on Thursday evening, January 16th. In spite of very unfavourable weather the attendance was fairly good, about eighty people being present, including nine ministers. Doubtless the number would have been much larger, if the roads had not been so dangerous. The chair was occupied by the Moderator, the Rev. A. L. Agnew, D.D., Rev. J. Dare Davies presided at the piano, and Rev. William Eakin led in prayer. After addressing the meeting, the Chairman called on Mr. W. H. McCafferty to read his paper: "Our Church and Young People." Many points of great interest and importance were dealt with in an able manner, and the speaker threw out many suggestions which deserve, and will receive more detailed consideration hereafter. The second paper was read by Mr. W. J. Wharton, the subject being "Our young people and War." The speaker was followed with close attention, whilst with a clear voice and good delivery, he developed his argument on this great question of the present time, leading up to the conclusion that the only effective method of putting an end to war is that of Jesus, the turning of the other cheek. A third paper on: "Our young people and Temperance," was read by Mr. George J. Davies. Reference was made to the attempt of the brewers to capture the rising generation by the lavish expenditure of money on advertising; to the attitude of athletes to alcoholic drinks; and to the well-known results of indulgence. Total-abstinence was commended as wise and desirable on the part of all. The speaker is gifted with a good voice, and pleasing manner. The audience were told by the chairman that both Mr. Davies and Mr. Wharton are looking forward to the ministry as their life's work, and all must have recognised in them the qualities necessary to success in that noble profession. More will be heard of these very promising young men in future days.

Discussion on the papers was invited, and in response several gentlemen voiced their opinions. It is to be regretted that no ladies took part. This can be rectified at subsequent conferences, which will doubtless be held, as the feeling was strongly expressed that such gatherings of our young people were needed, and would serve a useful purpose.

Tea was prepared by Mrs. Leith, assisted by other members of the Unitarian Women's League and was much enjoyed. Friends from many places met, old friendships were renewed, new friendships formed, and a pleasant half-hour was spent in social intercourse. Handshakings followed, and those from distant places in the country set out to face the dangers of the long journey home over snow-covered roads, feeling that the Conference was a success, and it was good to have been there.

INTERNATIONAL LIBERAL CHRISTIANITY.

The President of the International Association, the Rev. Alfred Hall has suggested a circular which has been issued to ministers, giving information as to the communities represented on the Association. It should be help to our congregations, to be made aware that they are part of a world community of progressive religious people. The fact is also demonstrated that Liberal Christianity has other channels than those of Presbyterianism, and Old English Dissent. The preponderating majority in a total of 5,852,150, includes 4,793,000 liberal Catholics contributed by the Philippine Islands and Czechoslovakia, the latter of which is increasing at the rate of 30,000 a year. The total given for England (Unitarian and other Free Christian Churches) is 50,000. The Free Church of America totals 109,000. The Independent Church of the Philippines retains the succession and the ancient rites and ceremonies; Archbishop Aglipay wearing his episcopal habit in America and elsewhere when invited to address a Liberal Christian congregation. Reference is made to extending the scope of the Association to contact liberal Hinduism and Mohammodanism. But, this type of work has already very efficiently been carried on by the Theosophical Society, not only with these two religions, but with Buddhism and four other great religions as well. The Bharata Samaj is a reformed Hindu ritual worship, and there are similar movements in the other religions; the most effective work however being in the schools and colleges which have arisen; not to speak of the largest Oriental Library in the world, which has been built up. The Czecho Slovak Church (not the National Church) seems to be developing along Protestant Episcopal lines, and some of its students have been sent to Manchester College, Oxford, for special studies. The Copenhagen Congress last year had present: Archbishop Aglipay and one of his bishops and the Patriarch Prochaskin of Czecho Slovakia; but there is

no mention of the Moderator of the Non-Subscribing Presbyterian Church of Ireland. The Headquarters of the International Association for Liberal Christianity and Religious Freedom, is Utrecht in Holland, famous as the Arch-diocese which separated from Rome over three centuries ago.

OBITUARY.

Mrs. Kelly, Ballydorn, Killinchy.

Mrs. Margaret Jane Kelly, relict of the late David W. Kelly of Ballydorn, where they had lived for the past 26 years or so, died on the 9th January, 1936, at her daughter's residence, Craigaruskey. Many years ago before her marriage she was a Miss McClements, of a family connected with our Non-Subscribing Church, York Street, Belfast. Both she and her late husband were once members of our York Street Choir, and were subsequently married in the church by the Rev. W. J. Orr. Several of their children were baptised by the Rev. W. J. Orr. The late Mr. Kelly being a supervisor of Customs and Excise, the family lived afterwards in Government service in several places. Mrs. Kelly died during her widowhood at the age of 77 years, when she was suddenly struck down. Of late years she attended services at the Non-Subscribing Presbyterian Church, Killinchy. The funeral took place on the 12th January. She was mourned by four sons and three daughters, all of whom were present, along with a large gathering of friends and neighbours. The burial took place in the New Meeting-House Green, Killinchy, the Rev. D. J. Williams officiating in the house and at the graveside.

Clough records with regret the passing of of two old members—the last of a goodly company of farmers who "in the days of fine old leisure" regularly walked miles together to their place of worship on the Sabbath morn.

James Logan, Drumgooland,

passed to his well-earned rest on the 14th December at the advanced age of 79 years. He was a quiet, kindly man and an industrious farmer. In his young days he had been taught step-dancing by a professional who visited the district, and at the annual Sabbath school excursion for many years he entertained the company to an exhibition of dancing which is still remembered by many of the younger generation. In his later years he was prevented by rheumatism from attending church, but the Minister's visits to the outlying farm gave James the opportunity which he welcomed of taking part once again in the act of worship, and his former habit of attending his place of worship seemed to have prepared him for entering intelligently into the solemn act with reverence and devotion.

David Ferguson, Ballykeel,

entered into his well-earned rest on the 24th December at the still more advanced age of 87 years. He belonged to a family which was connected with the church since its formation a hundred years ago. He was a fine type of old-fashioned Presbyterian, and reminded one of the Scottish elder of a past generation. He had two brothers who had prospered in New Zealand, and his close friendship with them widened his outlook and up to the very last his interest in the lands beyond the sea was exceptionally keen for a man who had spent his life on a small farm. Nothing pleased him more in his old age than to sit at the fireside and listen to the experiences of a visitor who had travelled round the world. He was a man of strong Protestant conviction and a loyal Non-Subscriber, but he was held in very high respect by his many friends both in the Catholic Church and in the Church of Ireland.

Messrs A. Robinson and A. Currell.

Glenarm Church has sustained a severe loss in the death of two of its most stalwart supporters and regular attendents, Mr. Alec Robinson and Mr. Alec Currell. Both were lifelong members of our Church. Both were held in the highest esteem and respect. For many years Mr. Currell had been a member of the Church Committee. Our sympathy goes out to Mrs. Robinson and her family in their severe loss. Mr. Currell was unmarried, but our sympathy is felt for his surviving sisters. Both funerals, that of Mr. Robinson on the 17th December, and that of Mr. Currell on the 19th, were largely attended showing the respect and affection in which both were held.

Will "anomymous" writers please communicate their names and addresses to the Editor.

* * *

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

LEAGUE OF ST. HUBERT.

"The question has often arisen, why St. Hubert has been chosen as the patron of this International League. The reason is that most of us (especially those who have lived in the country) used to hunt and fish and shoot and think nothing of it. Saint Hubert was converted in the very act of shooting a stag. The vision of Christ shone forth upon its head, and he said: "Oh, little Stag, I see thou hast the Lord, and if thou hast, all have, and it pitieth me to think how many times I have slain Christ." It is true that we have not received the same vivid vision, and from that moment we have been enlightened to see the horror of these things. Conversion has come to us in as much as we have determined never again io take part in cruel sports, and the realisation has come to us that all living things are sacred and precious before their Creator. Surely it is time for Christians to awake from their apathy and to put on the armour of light and to go forth to fight in this cause of humanity (not mistaking it for sentimentality)." (From League pamphlet.)

UNITARIAN.

The late Dr. Hargrove said the word hid more than it revealed. It covers as many varieties of thought as "Trinitarian," and as is well-known there is an overlapping of the two, as in the case of two circles intersecting each other. Pantheism, Theism, Deism would each be included under the heading. There has been much acrimony as to what these terms mean. We quote definitions from a contemporary, to which we take strong exception. "Pantheism teaches us a world very much with God, a world with nothing but God, all actions, all judgments, all consequences coming from men and from all other subhuman and superhuman kingdoms being but His own sections, judgments, consequences. . . . Deism gives us a world without God really, with automata for living beings. Theism presents us with a God who is a tyrant ruling over helpless slaves. . . . . Deism recognizes the law of causality only. Theism the law of arbitrariness only, or what may not be called a law at all, its God therefore being also no real God all, but a false God so to say." Some of us have been taught very differently, and in a way much more conducive to harmony. "Deism is God *ab-extra*, a personal God apart from His universe." "Theism is a personal God immanent in His universe, but not absorbed by it." "With a portion of Myself I prevade the universe, and remain." "In all, through all, over all." Pantheism is of two kinds material and spiritual. Martineau asks concerning Spinoza:—"Instead of being the God-intoxicated philosopher, does he believe in God at all?" Charles Bradlaugh followed Spinoza in his philosophy. Spiritual Pantheism, might be expressed in the lines "Thou One in all Thou all in One;" everything is God there is nothing apart from God.

REVIEW.

The Last Stronghold of Slavery—by Prof. G. C. Baravelli of the Rome University—Rome.

This is a book well printed and of considerable size. We assume the clergy have received copies direct. The book contains a startling revelation of what slavery means in Abyssinia, and horrors far beyond anything in connection with the old American Slavery are described. A speech at Oxford, August 2nd, 1935, headed "Mussolini wages a battle which is also ours," by Sir John Harris, secretary of the Anti-Slavery Society is quoted: "There are British subjects held as slaves in Abyssinia and if one part of the Italian complaints against that country derive from the innumerable rapines upon their frontiers, one must remember that just as many rapines have been committed when the Abyssinians violated our frontiers and entered British territory. Perhaps the Emperor of Abyssinia really does desire to abolish slavery but he is unable to do so since he has not the power to command his Ras to free the slaves." The Emperor took obligations when admitted to the League of Nations, and though it was impossible to instantaneously abolish slavery, yet according to a report of the League of Nations in 1927 the numbers of freed slaves was 1109 and slave traders punished 169, a thousand freed slaves out of two millions! Italy evidently has her side of the question.

CORRECTIONS.

Obituary in Jan. number. McKee not McRee. Not Mrs. but Mr. Also Old Presbyterian Church, Ballycarry—"Ballycarry" is omitted.—[ED.]

REPORTS.

Rosemary Dramatic Society, Belfast—The above society gave their first performances of the present season on December 19th and 20th, when they presented "Happy Days" by Wilfred Massey in the Central Hall, Rosemary Street. The play though highly improbable was well staged, and the hilarity of the audiences showed that the efforts of the players had not been in vain. Incidentally it should be noted that the members of the society were responsible for the scenery, a panelled room most lifelike in every detail. Mr. T. Patterson who changed his wives in a desperate effort to qualify for a prize as the perfect husband, was very effective as Reginald Bledisloe Blougham. Miss M. R. McCullagh as his fiancee was the personification of jealousy. Miss M. E. McCafferty as her friend and one of the "wives" gave a Mae West touch to the proceedings. Mrs. Lash, the landlady, showed what an excellent female impersonator the society has in Mr. F. Barclay. That sniff of his was indescribable! Mr. V. Running took the part of the artist in his usual capable way, but the best performance of the cast was that of Mr. D. Smyth, who as the fiery uncle and gentle lover acted the part so well that his exits were punctuated with applause. Much of the success of the evening was due to Mr. Smyth. Miss D. Stanfield, a newcomer to the society, as the artist's model and another of the wives, made it evident that she is not without experience. We hope to see her in a more worthy part on some future occasion. Mr. N. Castellano and Miss A. McKelvey, A.L.C.M., who interviewed the "happy family" for the "Daily Comet," did so with the right touch of sentimentalism. Cornelius B. Parkenstacker, the "lightning reporter" a la U.S.A., was another of the "high spots." Last but not least we heard Mr. D. Stanley as the editor. His laughter when the true state of affairs was explained to him sounded very real. Few amateur actors can laugh to order as he did.

The secretary and producer, Mr. A. R. McNeill, is to be congratulated on this latest enterprise, as "Happy Days" left its hearers in a very happy frame of mind. The well known tune was used as a curtain-raiser to all three acts, and when the National Anthem was played the applause was hearty and sustained. SKEGONIELL.

Ballyhemlin—On Dec. 31st, 1935, the Rev. John Barron completed twenty-five years of ministry at Ballyhemlin. Two members of the congregation presented him with a beautiful silver serviette-ring, blue enamelled, with the inscription J.B. 1911-1936, as a memento of the silver Jubilee of this ministry.

The Sunday School prizes were distributed in the Session-room, on Sunday, January 6th, by F. M. Allen, Esq., of Nunsquarter. At present, the school-roll stands at twenty-four, and the average attendance has been good. Some of the scholars walk four-miles to Ballyhemlin.

Templepatrick—On the 23rd December last from 3 o'clock to 7 p.m. we held our Christmas party for the children. As regards numbers and manifestations of enjoyment it must be classed as the greatest Xmas party we have ever held, which is saying much. There would be 120 present and for fully four hours the fun was fast and furious. The Hall was beautifully and seasonably decorated by Mrs. Archie Thompson, Miss B. Barnett, Miss E. Harper and Miss M. Barnett, and these ladies also decorated a fine specimen of a Xmas tree brought and placed in position by Mr. John Reid. After tea we settled down whole-heartedly to the business of enjoying ourselves. Father Christmas—Dr. Frank Turner—bustled in with a consignment of toys and as was to be expected he wrought manfully at his task until every child present had received a toy. Some of the children were pretty big-sized as witness Messrs W. Harper, A. McKeown, D. Craig and J. Gray four hefty young men who some minutes before had rendered great help in serving the youngsters at tea. Miss Mina Getty assisted Father Christmas in the presentation of the toys. At this point Simple Simon (Miss Joyce Turner) wandered along looking very simple indeed. Presently he fell in with the Pieman —Miss Fanny Peden—and evinced a strong desire to sample the pies, As Simon could not produce the humble and necessary penny the Pieman objected. Both young ladies being athletically inclined a round of "give and take" ensued which gave immense enjoyment to all present, to make matters better at this juncture Mother Hubbard—Miss F. S. Getty—and her dog—W. French—came along and at once the old lady set about to restore the peace. She must soon have repented of her effort to establish good-will between the combatants for the trouble broke out afresh and the dear old lady found herself in the very centre of it! Fortunately for all concerned someone now discovered little

Jack Horner (Raymond Walker) sitting in a corner up against an enormous Christmas Pie. At the moment of discovery he was engaged in inserting his thumb, extracting a plum and remarking upon his own virtues. But he did not get any more of the pie for himself: Simple Simon took possession of both Jack and the pie and together they carried the pie around and distributed the plums among the elders. And so ended our great Christmas party and all gave hearty expression to their thanks and hoped that everyone everywhere else might have as good a Christmas as we had.

Ballee—Through the thoughtful kindness of the Rev. J. Glynne Davies, Comber, the festive season at Ballee was considerably brightened by a musical evening of a very high standard.

The Rev. J. J. Magill, Rademon, minister in charge, presided over a large and appreciative audience and extended a hearty welcome to the friends coming from a considerable distance to provide an entertainment for the benefit of the congregation.

The varied and interesting programme of songs, duets, a quartette, character songs, and fancy dancing was contributed to by the Rev. J. Glynne Davies, Mr. and Mrs. H. McCormick, Mr. Ian McBride, Master Tom Davidson, and the Misses Jane Adams, Jean Davidson, and Sally Stewart, encores being insistent and responded to with the best of good nature.

Where all concerned performed so ably their respective items, it would be difficult to single out any artiste for special praise, but it was evident that the younger performers found special favour with the audience. Master Tom Davidson in his whimsical rendition of "The Solid Man," was a special treat, and naturally had to return again to the platform. The costume dances by the Misses Sally Stewart and Jean Davidson were daintily and naturally performed with all the ardour of graceful youth, and these young ladies had likewise to respond to further demands on their talent. The accompaniments were ably played by Miss Isabel Stewart.

Prior to the singing of the National Anthem, the Chairman, seconded by Mr. C. Stewart, R.D.C., moved a hearty vote of thanks to the Rev. J. Glynne Davies and Mr. F. J. Orr, for so kindly bringing such a talented combination to Ballee, and the vote of thanks was carried by acclamation. The Rev. J. Glynne Davies, on behalf of the Comber friends, suitably acknowledged the compliment.

Following the dispension of tea by the ladies of the congregation, dancing was carried on with unabated vigour for a couple of hours, the subsequent verdict being "one of the best evenings ever spent at Ballee."

Banbridge—A very successful annual party and prize distribution was held in the Dunbar Memorial School two days before the New Year. The usual jolly games were indulged in, followed by a much enjoyed tea dispensed by the ladies. Then the prizes. These book prizes, including Bibles, were for regular attendance at the Sunday school, the Minister's Bible class, and the League of Loyalty (or Church attendance). One award deserves special mention, that of Tommy Lyons living out at Seapatrick—he did not miss one Sunday throughout the year. He was awarded a book prize and a Bible. Splendid attendances were also recorded of Georgie Stevenson, May, Robert and George Derby, and Cissie Stevenson. In the Bible class, Elma Stevenson, Elsie Martin and Gretta Stevenson deserve special mention, and the awards for Church attendance were earned by the four sisters Elma, Georgie, Eilene and Gretta Stevenson, Elsie Martin and George Derby. The Minister expressed appreciation of the work of the teachers, and considered they too should have received prizes!

Miss Agnes McCaw, a faithful servant of our Church, gracefully made the distribution. In replying to a vote of thanks she said how pleased she was to see signs of the Sunday school being in a flourishing condition, and hoped it would continue to prosper, for it was the most valuable part of Church life. She made an eloquent appeal to the young people to value the lessons imparted in their school, and also to appreciate the worth of their Church to themselves, and grow to be proud of it. She added that the older people felt very anxious that the youth should grow up as faithful worshippers and lovers of the Church, attending regularly the services, and taking the place of those who were called away. Her earnest appeal was loudly applauded.

Then Father Christmas made his usual welcomed appearance, distributing over a hundred gifts of varying kinds. Many thought his good things were even better than brought here before. Master Stewart Wilson had an engagement just before Father Christmas came in.

One of our happiest gatherings came to an end at last. The Benediction was pronounced, the National Anthem sung, and so home.

Banbridge Young People's League shows promise of an active year before it. Its membership has increased, and a Table Tennis has been formed. It possesses a very good full-size table purchased by the Dramatic Society, though the Club intends repaying this outlay. Already the T.T.C. has received challenges from local Church Clubs. The billiard table too has been re-covered by the generosity of one of its members. A Social and Dance is to be held shortly, and arrangements are being made for a new dramatic performance.

Although these are suggestive of social activities only, the members are far from being unmindful of Church loyalty with its attendant responsibilities. They are all regular attenders at the Services, morning and evening. The Y.P.L. has received practical recognition from the Church Committee. In their two rooms electric light has been installed, and fuel has been supplied for the fires. The League has expressed its appreciative thanks for these attentions. Regular monthly meetings of the full League are held.

Ulster District Women's League—The quarterly meeting of the Ulster District, was held on Jan. 14th at All Souls', Elmwood Avenue, Belfast.

There was a good attendance from branches in Antrim and Down.

The service was taken by Mrs. Slipper of Newry, who preached a helpful sermon on "Journeys."

Tea was served in the Rosemary Hall, after which, Mrs. Thompson of Cairncastle, gave a very interesting paper on Hymns, their origin and writers.

A. Robinson, Publicity Secretary.

Comber—We offer our hearty congratulations to our young member, Mr. Noel Ferguson, upon his success in passing his final examination and obtaining his M.R.C.V.S. of Dick College, Edinburgh. This is a splendid achievement for a young man of only 22 years, and we rejoice in his success. Mr. Ferguson is the son of Mr. and Mrs. Hugh Ferguson, Ben Vista, Newtownards. We are glad also to know that he intends to settle down in practice in his native district, and we wish him the best of good fortune.

We rejoice also that one of our members has been included in His Majesty the King's New Year Honours List, in the person of Miss Isabel Sloan. Miss Sloan is the recipient of the Order of the British Empire. Miss Sloan is engaged in the Industrial Relations Department of the Ministry of Labour, London, and in that capacity she has rendered outstanding service. Prior to her settling down in London some years ago, Miss Sloan rendered faithful service in our church and Sunday School.

Domestic Mission—The Christmas season is always a period of special activity for all at the Mission. This year was no exception and the festive occasion was eagerly anticipated by adults as well as children. The Stanhope Street branch of the Women's League was entertained this year by the members of First Church Branch who dispensed generous hospitality during the very happy afternoon so kindly arranged by them for our members.

The Sunday School party was the largest and most enthusiastic for some time due in a large measure to the united efforts of our teaching staff. An interesting play as well as songs and recitations comprised the programme given by pupils. Toffee and fruit were distributed to every child.

The annual presentation of prizes, for attendance at Sunday School, provided a feature of special interest during the afternoon, when Mrs. E. R. Jackson, Hon. Secretary of the Management Committee, congratulated parents, teachers and children on the gratifying results of the year's work. Thirty seven awards, two of which were for unbroken attendance, constituted the prize list.

On Xmas Sunday three services were held, the afternoon programme arranged by Miss McAvoy and given by Sunday School pupils reflected credit on organist, teachers and pupils. The evening service was chiefly musical, when the choir led by Mrs. Sherlock gave a delightful programme of anthems, solos Xmas Carols and quartettes.

The Girls clubs celebrated with their customary gathering when, under the capable supervision of Miss Montgomery, the senior and junior groups enjoyed themselves thoroughly.

Following these happy gatherings we start the New Year with a spirit of hope and resolve assured that, "the best is yet to be." We gratefully acknowledge parcels of Clothing from Mrs. Ellis and Mr. C. J. McKisack, Books from Mrs. Newman and Fruit for Xmas from Mr. Wilkinson. W.E.

Moneyrea—The Xmas Party was held on Saturday evening, Dec 21st, in the Lyttle Memorial School, at which there was a large gathering of children, of the day school and Sunday school, and adults. A sumptuous tea

was laid for the children at 6 o'clock, and for adults at 7 o'clock. The ladies of the congregation and Sunday school presided at the tea tables.

At 8 o'clock, Mr. Hugh Frame, the manager, was elected chairman, and the first part of the programme was by the day scholars trained by Mr. Stewart, principal, and Miss Patton and Miss McClune, assistants, which included :—

Seniors—Choruses and songs "Begone dull care", "Blow the man down"; "One more ribber"; "Heave away my Johnny"; "Married to a mermaid"; "The dustman"; "Cradle song."

Middle Grade—"The merry farmer"; "The tree in the wood"; "The old kitchen kettle"; "Mr. Snow Man."

Junior Grade—"Ten little nigger boys"; "Cock Robin." Song "Oh, dear, what can the matter be," by Marie Bailie. Song "I saw three ships," by Marie Bailie. Recitation by Mary Gelston, and Violet McCune, Dialogue by Lucy Mateer and Harry McCune.

The Sunday scholars were responsible for the second part of the programme.

A gold medal for 10 years' full attendance was presented by the chairman to James Blair, a member of the senior class, and book prizes were awarded to 50 scholars for good attendance.

A sketch entitled "Repairs while you wait," (Abel Heywood) was presented by the senior scholars, James Blair, Bertie McCullough, Moore Fisher, Margaret Strain and Margaret Lappin, who deserved great praise for their splendid performance. This was followed by the unveiling of the Xmas tree which was beautifully decorated and well laden with 200 gifts, which Santa Claus (Mr. James Frame) distributed among the children.

The chairman thanked Mr. Stewart, Miss Patton, Miss McClune, the teamakers, the Sunday school teachers and the players for their help in making the evening so enjoyable for all.

The National Anthem brought to a close a very happy and successful Xmas party.

Holywood—The annual gathering of the Sunday School scholars took place on Friday evening, 3rd January. The children met for tea and games at 7 o'clock, and at 8 o'clock they were joined by their parents and friends, when an attractive programme was gone through. Some of the children, trained by Mrs. Robinson, gave a musical sketch "Dick Whittington," with Miss Ena Meneely as accompanyist. Duets were sung by Misses Peggy Shannon and Joz Jansen, and Miss B. Tait gave a clever exhibition of dancing. Action songs given by some little girls directed by Miss Jansen, were much appreciated, as also was an amusing topical song sung by Mr. W. Shannon. The last item was a "Dwarf Show," produced by Mr. W. J. Harvey, in which Mr. Kenneth Robinson was the complete Showman. During the programme the prizes gained by the scholars during the year were graciously presented by Mrs. Robert Steele. Twenty-two scholars gained special prizes for full attendances. Last of all a fine Christmas Tree, given by Lady Kennedy, was stripped of its toys, &c., which were handed to delighted tiny-tots by Father Christmas (Mr. K. Robinson).

DEATH.

ENNIS—On Saturday, January 18th, 1936, at his residence, Kircubbin, very suddenly, Hugh Ennis, late of Ballyhemlin Farm, aged 80 years. Interment at the family burying ground, Ballyhalbert, on Tuesday, January 21st.

THE KING'S MAXIMS.

Teach me to be obedient to the rules of the game.

Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.

Teach me neither to proffer nor receive cheap praise.

If I am called upon to suffer, let me be like a well bred beast that goes away to suffer in silence.

Teach me to win if I may. If I may not win, then above all, teach me to be a good loser.

Teach me neither to cry for the moon nor over spilt milk.

Six Golden Rules hung in the library of the late King George at Sandringham.

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"JOSEPH, THE FATHER."

CONTINUED.

We know little of the days in the Carpenter's home at Nazareth except that Jesus must have had younger brothers and sisters to share it with Him, and that "He was subject to His parents and grew in favour with both God and man." His after-life bears testimony to the fact, however, that He had had a happy, healthy childhood, with a careful mind that enabled Him to revel in the beauties of the countryside about His home, and He seems to have been given every encouragement to study the Scriptures, and, no doubt, attended the Synagogue regularly with His father. Mary, his mother, was a saint, but seems to have had quite a hasty temper for all that, and, no doubt, Joseph, the father, felt obliged to develop the calmest side of his nature in consequence, and this was well appreciated by the whole family in all probability. Mary, do doubt, thoroughly appreciated the good points in Joseph's character, and must have encouraged her children to reverence the name of Father. We can believe that Mary always cared for Joseph, for she alone could have told us all we know of the inner thoughts and meditations of Joseph in her reminiscences in later years, and they are told with much tenderness and by one who thoroughly understood all his difficulties.

It is certainly strange we are not told in the Gospels of when Joseph died, and it is also strange that Mary is not referred to as a widow if he had died ere the ministry of Jesus began. It is just possible he was alive during some of that time, living a quiet distant life, not understanding the mission of Jesus at all, but not interfering at all, and wishing Mary would not try to follow around after her Eldest Child. Nevertheless, we should try not to relegate Joseph altogether to the back of our minds on this account, but should try to realise something of the important part he must have played in moulding the character of Jesus in His early days, and His outlook. We can also learn from studying his life something of the importance of Fatherhood in every home. Those sects of Christians who have taught that Jesus never had a real earthly father at all, merely a foster-father, have done infinite harm in the world, and have foolishly taken from Jesus His best claim to have been the promised Messiah of the Jews, of the seed of David. Joseph had no idea he was called to play an historic part in the carpenter's home at Nazareth, and the life of Joseph reminds one of the words of the poet who said that "the best part of every good man consists of those little, unseen acts of kindness and of love."

—By E. Mayes, of the Women's League.

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